

Brethren Evangelist

"I Am the Way, the Truth and the Life."—Jesus

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Editorial

Does a College Education Pay?

Was a question recently propounded to President Hyde of Bowdoin College. Following is his answer which is its own best comment: "To be at home in all lands and all ages; to count nature a familiar acquaintance and art an intimate friend; to gain a standard for the appreciation of other men's work and the criticism of one's own; to carry the keys of the world's library in one's pocket and feel its resources behind one in every task he undertakes; to make hosts of friends among the men of one's own age who are to be leaders in all walks of life; to lose one's self in generous enthusiasms and cooperate with others for common ends; to learn manners from students who are gentlemen and form character under professors who are Christians—these are the returns of a college for the best four years of one's life."

A Short Creed

A man of the world will sometimes, or often, insist when asked about the affairs of his soul that if he is honest he will be saved. "I pay all my debts," you will hear him say, as if this fact gave him a title to eternal life. Debt paying is meritorious, to be sure, but hardly justifies this very high estimate. The man who depends upon it for the salvation of his soul evidently thinks that it entitles him to a great deal of consideration. But after all the man who thinks that honesty will save him is not very far wrong. The trouble lies in his conception of honesty. That very fellow who punctually and punctiliously pays his debts is at that very moment and every moment robbing God. He doesn't steal from his fellowmen, to be sure, but he steals from God. Maybe he thinks that is a small matter. Let us see; he steals all his time from God, six days every week, and often a day on Sunday. God has entrusted to him time, life, opportunities, talents, property, but all these things he has appropriated to his own use. It was intended by the divine donor that he should use them for the good of others, but he selfishly uses them for himself alone. Is he honest? In the attitude of his heart toward God he is thoroughly dishonest. He withholds from God that praise, worship, love, gratitude, loyalty, adoration, obedience, which is the constant measure of our indebtedness to Him. What will your honest man say about the obligations of the moral law? They are very exacting, every moment demanding full pay-

ment to the turning of a hair or the shading of a thought. Have you examined to see how much you owe on that score? It might astonish you, and it might put you on a tremendous strain to pay it. What you owe on the score of the moral law is doubtless a plenty, but the question with the honest man is whether he is honest enough to make even an effort to pay it. Every transgression of the law, even in thought; every item of short coming from the standard of perfect righteousness as set forth in the moral law, is so much debt on you. If you rely upon paying your debts to take you to heaven, here is the very one for you to tackle. Certain it is that if you don't pay that debt you will never get there. You will never see the pearly gates and the golden streets. You will be cast into prison, and verily you will not come out thence until the uttermost farthing is paid. Of all the creeds, this debt paying creed is the hardest, particularly where the "honest" man either proposes or imagines that he will do the paying himself. The joy of the Christian is that a Friend will pay it for him, indeed has already paid it. "Jesus paid it all, all the debt I owe." He who wishes to be really honest will adopt the only legal method by which he can satisfy his creditors, and discharge his debts. Christ is the only debt payer whom God recognizes and the only one who is able to balance your ledger. You must accept him in that capacity, else the last day will not find you honest enough to company with the saved.

The Sunday Opening Again

Our readers will pardon the rather frequent reference in these columns to the question which is now, and for some time has been, agitating the city of New York. The question is one which concerns others than New Yorkers; it is a national issue, and directly or indirectly touches the interests of every citizen of the United States. Because it is proposed to close the saloons of New York city on the Sabbath day, liquor dealers and their patrons are making a clamorous cry that their liberties are being interfered with. Being outlaws themselves, having neither respect nor reverence for law, they defy both the authorities of the city and of the State on the question of Sunday closing. And now it is proposed to change the law so as to make the desecration of the Sabbath legal. Reference has been made in these columns to the very absurd position taken by Dr. Rainsford on this question, and a few others less radical. We are pleased to note that Dr. Rainsford does not represent the sentiment of the clergy on this very important question, nor of the Christian people in general. Dr. W. R. Huntingdon, the worthy successor to Bishop Potter as rector of Grace Church, in Broadway, New York, and considered the ablest clerical representative of the Protestant Episcopal church in that city, delivered in